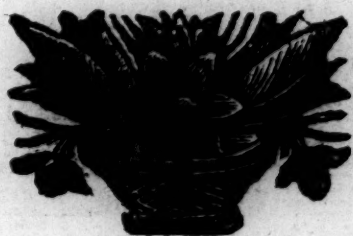


THE
COMPLETE
HISTORY
OF
JOSEPH
K AND HIS
BRETHREN.



L O N D O N :

Printed and Sold by MARY HINDE,
at N^o 2, in *George-Yard, Lombard-Street.*

THE
COMPLETE
HISTORY
OF
JOSEPH



LONDON:
Printed and Sold by Mary Hinde,
at No. 2, in George Street, near

T O T H E
R E A D E R.

*H*AVING often taken great Delight in the Perusal of the following History, which so amply abounds with various and striking Instances of the ALMIGHTY's Care and Protection of those, who in Sincerity of Heart place their Confidence in him, I was induced to select and publish the same in the Words of its memorable Author, whose Style is remarkably smooth and easy, and his Explanations of the holy Text plain and conspicuous; and therefore will, no doubt, convey to the Reader's Mind not only Instruction, but also much Pleasure and Delight.

To the Youth especially, I would recommend the Reading of it, as the various Scenes of Life, through which this great and virtuous Person passed, were intermixed with some of the most singular and grievous Distresses and Dangers ; such as his Brethren's conspiring together with an Intention to take away his Life, but through the interposing Hand of PROVIDENCE, were prevented from putting their wicked Purpose into execution, yet, for wise Ends, they were permitted to sell him into a State of Slavery ; in which Situation he was most undeservedly and unjustly treated, being falsely charged with, and imprisoned for, a Crime he was not guilty of ; notwithstanding his Long-suffering under this hard and cruel Usage, he retain'd his Integrity, and placed his sole Confidence, for Support and Preservation, in the AUTHOR of his Being, who was pleased to endow
him

him with uncommon Uprightness of Mind, and Excellency of Wisdom and Understanding, which at last not only procured him Deliverance from his long Confinement, but gained him such Favour and Esteem in the Sight of King Pharaoh, that he made Joseph chief Ruler in Egypt.

Before I conclude, I must inform the Reader, that for the easier turning to any particular Passage, I have divided the Book into eight Chapters, to each of which I have prefixed the Contents; and hope the whole will yield the like Pleasure and Satisfaction to the Reader, as it has afforded

The EDITOR.

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THE COMPLETE
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OF
JOSEPH, &c.

CHAP. I.

*Shewing the Occasion of his Brethren's
Hatred to him.*

THIS wonderful and remarkable
Account, concerning *Joseph*
and his Brethren, is related in
the thirty-seventh, and subsequent
Chapters of *Genesis*, after the follow-
ing Manner :

Joseph having attained to the seventeenth Year of his Age, was, with his Brethren *Dan* and *Naph-tali*, *Gad* and *Asher* (the Sons of *Jacob* by *Bilhah* and *Zilpah*) feeding the Flock ; and he told Tales of them to his Father, which estranged their Love from him. His Father also could not conceal the extraordinary Love he bare to *Joseph*, more than to all his other Children, both as he was the Son of his old Age, and the eldest Son of his best-beloved *Rachel* ; but he must needs make him a fine Coat of divers Colours, to distinguish him from all his Brethren ; for which they hated him and could not speak peaceably to him.

Neither was this all. *Joseph* had two very significant Dreams, which he told his Brethren ; and that made them hate him the more. His first
 Dream

Dream was ; *That his Brethren and he binding Sheaves together in the Field, his Sheaf arose and stood upright ; and their Sheaves round about made Obeisance to his Sheaf.* When he had told this Dream to his Brethren, they answered with disdainful Scorn, *Shalt thou indeed reign over us ? Or, shalt thou indeed have Dominion over us ?* And they hated him the more for this. But he, poor Lad, went on and dreamed again ; *That the Sun, and the Moon, and the eleven Stars made Obeisance to him.* This Dream also, in his childish Simplicity he told, not to his Brethren only, but to his Father too. His Father observing the Tendency of the Dream, and knowing his Brethren disesteem'd him, not only rebuked him for it before them ; but a little to ridicule it, by applying it to *Rachel* who was dead and buried, as well as to himself and them,

asked him ; *Shall I, and thy Mother, and thy Brethren, indeed come to bow down ourselves to thee to the Earth ?* As if he had said, If thou couldst expect that from me, and thy Brethren ; yet must thy Mother arise out of her Grave, and come to bow to thee ? Not considering that tho' *Rachel*, his Natural-mother, was dead, yet *Leah*, his Step-mother, was still living. But tho' his Father was willing thus to make light of it, that it might be the less Offence to his Brethren, yet it made an Impression on *Jacob's* Mind.

C H A P. II.

His Brethren conspire to slay him, but are prevented through the Perswasion of Reuben. They then cast him into a Pit ; but, by the Advice of Judah, they draw him out again, and sell him to some Ishmaelitish Merchants, who carried him into Egypt, and sold him to Potiphar an Officer to Pharaoh.

SOON after Joseph had the afore-said Dreams, his Brethren being gone to feed the Flock in *Shechem*, Jacob sent him to see how they did, and how the Flocks stood in Health ; bidding him bring him Word again. Joseph thereupon going

A 6

out

out of the Vale of *Hebron* to *Shechem*, and not finding them there, wandered about, till a certain Man finding him, and, upon Inquiry, understanding he looked for his Brethren, directed him to *Dothan*, whither they were gone, and thither he went after them.

As soon as they saw him, and before he came up to them, having let in a deep Resentment into their Minds against him, because of his Dreams, they conspired to slay him, saying one to another, *Behold, this Master-dreamer is coming; as soon as he comes let us slay him, and cast him into some Pit; and we will say, Some evil Beast hath devoured him; and then we shall see what will become of his Dreams.*

Reuben hearing this bloody Contrivance, and wholly disliking it,
studied

studied how to prevent it, that he might deliver him safe to his Father again : Wherefore persuading them not to kill him, he advised them to abstain from shedding Blood : *But rather, said he, cast him into this Pit, that is in the Wilderness, and lay no (violent) Hand upon him.* The rest, considering that if he perished in that Pit, it would as well answer their End of ridding themselves of him, consented to *Reuben's* Counsel.

Accordingly, when *Joseph* was come up to them, they seized on him, took off his gay Coat, and cast him into the Pit, which at that Time was dry and empty. Poor *Joseph* mean while, extreemly frightened with this rough Entertainment, and bitterly crying out in the Anguish of his Soul, besought his Brethren not to kill him, nor to
throw

throw him into that Pit, where he must miserably die by Famine; but they, being resolutely bent to destroy him, would not hear him.

Reuben, seeing him put into the Pit, conceived good Hope that he should find Means to deliver him from thence, and therefore seemed to concur with them: But he going from them on some Occasion, they while they were eating their Victuals, espied a Company of *Ishmaelites* coming from *Gilead*, and going down to *Egypt*, with their Camels laden with Spicery and other Merchandise. At Sight of these, *Judah* said to the rest of them, *What shall we get by killing our Brother, and concealing his Blood? Come, let us sell him to the Ishmaelites, and let not our Hand be upon him; for he is our Brother, and our Flesh.* The rest, considering that by this Means they should

should rid their Hands of him, without shedding his Blood, and should get something by selling him too, closed with the Proposition; and drawing up *Joseph* out of the Pit, notwithstanding his most earnest Intreaty, having, now that *Reuben* was absent, no Advocate for him amongst them, they sold him to those *Ishmaelitish* Merchants for twenty Pieces of Silver; and these carrying him into *Egypt*, sold him to *Potiphar*, an Officer to King *Pharaoh*, and Captain of his Guards.

But when *Reuben*, returning by the Pit, missed *Joseph*, fearing they had slain him in his Absence, he rent his Cloaths (which was the Custom of those Countries and Times to express the highest Grief by; and of which, tho' afterwards more frequently used, this is the first Instance we have) and coming
to

to his Brethren, he cried out, *Alas ! the Child is gone ! What shall become of me ? Or whither shall I go ?* For poor *Reuben* having greatly offended his Father before, in his Trespas with *Bilhab*, his Father's Concubine, and probably hoping to have regained his Favour, by preserving his beloved Son, and restoring him safe to him ; having now lost the Hope of that Advantage, and reasonably fearing that his Father's Displeasure would fall heaviest on him, both as he was highly offended with him already, and as he, being the eldest, should have had most Care of the younger, was wonderfully troubled for the Loss of *Joseph*.

But the rest of the Brethren, contriving how to manage the Matter to their Father, so as to throw off all Suspicion from themselves, took *Joseph's* Coat, and having killed a
Kid,

Kid, and dipped the Coat in the Blood, they sent it to their Father, by some that should say to him, *This have we found: See, whether it be thy Son's Coat or no?*

Poor *Jacob*, to his Sorrow, knew the Coat, and said, *It is my Son's Coat.* And being deceived by the Blood which was on it, not suspecting his other Sons could have been guilty of such unnatural Cruelty, he cried out, *An evil Beast hath devoured him: Joseph is, without doubt, rent in pieces.* Then, through Extremity of Grief, renting his Cloaths, he put Sackcloth upon his Loins, and mourned for his Son many Days.

It is probable, that when his guilty Sons saw their Father thus overwhelm'd with Sorrow, it might make their hard Hearts relent; and tho' they durst not discover to him
what

what they had done unto *Joseph*, which had been the only Way to mitigate his Grief, yet they, bad as they were, undertook to comfort him ; and so did, and innocently might, their Wives and their Sister *Dinah*. But he, refusing to be comforted, said, *I will go down into the Grave to my Son, mourning* : Meaning thereby, that he would not cease mourning for his Son so long as he lived.

C H A P. III.

Concerning Joseph's Behaviour in his Master Potiphar's Family. His Mistress enticeth him to commit Lewdness with her, but is repulsed by honest Joseph ; upon which she falsely accuses him to her Husband, who rashly commits him to Prison, where he interprets the Dreams of the chief Butler and the chief Baker.

THE last Account we had of Joseph was, that he was sold to Potiphar, Captain of the Guards to the King of Egypt, who soon found the Goodness of his Bargain, in the Advantage of having
a faith-

a *faithful* *Servant* ; for the LORD was with *Joseph*, and made all that he had to prosper in his Hand, and his Master saw it ; wherefore *Joseph* grew much in his Favour, who raised him still higher and higher in his Family, till at length he made him Overseer of his House, and put all that he had into his Hand ; leaving his whole Estate, within Doors and without, to his Care and Ordering. Nor could he have done better for his own Advantage, for the LORD blessed the *Egyptian's* Family, for *Joseph's* Sake ; so that the Blessing of the LORD was upon all that he had, both in the House and in the Field.

Now *Joseph* being a comely, handsome, personable young Man, his Master's Wife had cast an amorous Eye upon him, to have drawn him into a wanton Familiarity with her ;

her ; but finding her Allurements did not work upon him, and yet that her Desire went forth strongly after him, she was forced to speak plain, and ask him down-right to lie with her. *Joseph* not only gave her a short and positive Denial, but to free himself from her further Importunity, gave her the Reason of his Denial ; desiring her to consider the great Trust and Confidence his Master had reposed in him, and the great Ingratitude he should be guilty of, if he should so abuse his Master. *My Master*, said he, *hath committed to my Hand all that he hath ; in such manner, that he requires no Account of me, nor knows what he has in the House. He hath advanced me so high, that there is no Man in this House, except himself, greater than I ; neither hath he kept back any Thing from me, but thee ; and thee, because thou art his Wife. How then can I*
do

do this great Wickedness (to betray so great a Trust) and sin against God.

This Repulse, which he hoped would have put a Stop to her lewd Passion, had not so good Effect on her ; but she, persisting in unlawful Desires, importuned him Day after Day to commit Evil with her : And when she saw that he would not hearken to her, to be enticed to lie with her, but shunned her Company, she watched an Opportunity one Time, when he came into the House to order Things belonging to his Office, and there being none of the Men of the House within at that Time, she on a suddain caught hold of him by his Garment, and pressed him then to lie with her. He, not knowing how otherwise to get from her, let fall his Garment in her Hand, and so slipping away, he got out of her Reach.

When

When she saw that he had left his Garment in her Hand, and had run from her, despairing thenceforward of obtaining her Desire, and being afraid lest he should discover her Naughtiness, she, moved partly with revengeful Rage, and partly with Policy, to prevent his accusing her, by making the first Charge upon him, called out aloud to the Men that were about the House, and holding forth *Joseph's* Garment in her Hand, said to them; *See; he* (meaning her Husband) *hath brought in an Hebrew unto us to mock us:* (that is, to bring Contempt upon us, and thereby expose us to be scorned and mocked by others) Thus craftily she joined them with herself, [*to mock us*] thereby to engage them to take her Part, in case *Joseph* should stand upon his Purgation. And she called him not by his Name, but by the Name of his People,

People, [an *Hebrew*] to set them the more against him; for the *Egyptians* hated the *Hebrews*. Then going on with her Tale, she said, *He came in unto me to lie with me, and I cried with a loud Voice; and when he heard that I lift up my Voice and cried, he left his Garment with me and fled, and got away.*

Having thus prepared the Men to second her Complaint, if Need should be, she laid up *Joseph's* Garment until her Lord came Home; and then spreading the Garment, together with her Complaint, before him, she accused *Joseph* to his Master, much after the same Manner as she had before done to the Men.

The too-credulous Master, having heard his Wife's Complaint, not suspecting her of Falseness, and being deceived by the Sight of
Joseph's

Joseph's well-known Garment, took honest *Joseph*, and being inflamed with Wrath against him, put him into the Round-tower, a Place where the King's Prisoners were bound; and there lay poor *Joseph* in Irons, *Psal.* cv. 18.

How hard was now the Case of this poor young Man; a Stranger amongst Strangers, in a strange Land, having no Relation, no Friend, to stand by him, to plead his Cause, to intercede for him! But he had Innocency, and the LORD was with him; for he never leaves them destitute, that fear HIM, and suffer innocently. And now HE extended his Kindness to *Joseph* in the Prison, and brought him into Favour with the Goaler, so that the Goaler committed all the Prisoners to *Joseph's* Care, and whatsoever was done in the Prison, was done by his Order

and Direction; for the Goaler looked not after any Thing, but left all to him, because he was sensible that the LORD was with him, and prospered all he took in Hand. Thus *Joseph* was now Overseer of the Prison, as he had been before of his Master *Potiphar's* House.

But still *Joseph* was a Prisoner. Wherefore the LORD, in due Time, caused other Prisoners to be brought in, to make Way for *Joseph* to be brought out; the Manner whereof was thus: The chief Butler and chief Baker of *Pharaoh* King of *Egypt*, had offended their Lord the King; for which he, being wroth with them, committed them to the same Prison in which *Joseph* was; and the Keeper of the Prison charging *Joseph* with them, he, because they were Courtiers, waited on them himself.

In one and the same Night, while they were in Prison, each of them dreamed a Dream; and when *Joseph* came to them in the Morning, finding them both sad, he asked them, *What they ailed, that they looked so sorrowfully?* They told him, they had each of them dreamed a Dream that Night, which troubled them; and the rather, because they knew not the Meaning of their Dreams, having none to interpret them to them. For the *Egyptians* depended much upon Soothsayers for interpreting Dreams; and there being no Soothsayer in the Prison, nor they, who were close Prisoners, having Liberty either to go out to, or send for a Soothsayer into them, they knew not how to come by the Interpretation of their Dreams.

Joseph having taken them off from depending on Soothsayers, by

referring them to God, to whom Interpretations of Dreams belong, desired them to let him hear their Dreams. Whereupon the Butler beginning, related his Dream thus :

In my Dream, behold, a Vine was before me, and in the Vine were three Branches ; and it was as though it budded, and her Blossoms shot forth, and the Clusters thereof brought forth ripe Grapes. And I, having Pharaoh's Cup in my Hand, took the Grapes, and having pressed them into the Cup, gave it into Pharaoh's Hand.

Joseph having heard the Dream, presently told the Butler, not conjecturally, but positively, This is the Interpretation of the Dream : The three Branches signify three Days. And within these three Days shall Pharaoh lift up thy Head, reckoning thee

thee among his Servants again, and shall restore thee unto thy Place, and thou shalt deliver Pharaoh's Cup into his Hand, as thou wast wont to do heretofore while thou wast his Butler. But, added he, think on me when it shall be well with thee, and shew Kindness, I pray thee, unto me, in making Mention of me to Pharaoh, to bring me out of this House; for indeed I was stollen away out of the Land of the Hebrews, and have not done any Thing since I came into Egypt, for which they should put me into this Prison.

When the Baker saw that the Butler had got a good Interpretation of his Dream, he was forward to tell his Dream also to *Joseph*; and *Joseph* being as attentive to hear, he thus related it: *I also, said he, was in my Dream, and behold, I had three white Baskets on my Head, and in the*

Uppermost was all manner of baked Meats for Pharaoh, and the Birds did eat them out of the Basket upon my Head.

No sooner had *Joseph* heard the Dream, but he presently told the Baker, *This is the Interpretation thereof: The three Baskets signify three Days; and within these three Days shall Pharaoh lift thee quite out of thy Office, and shall hang thee on a Tree; and the Birds shall eat thy Flesh from off thee.* Accordingly, on the third Day after, it being *Pharaoh's* Birth-day, he made a Feast unto all his Servants; and then did he restore the chief Butler to his Office again, who thereupon gave the Cup into *Pharaoh's* Hand; but he hanged the chief Baker: And so was *Joseph's* Interpretation of their Dreams fulfilled to each of them.

Well

Well might *Joseph* have expected, when he heard of the Butler's being restored to his Office, and to the King's Favour, that he would have remembred him, and endeavoured to get his Release ; but the heedless Butler forgot him, and two long Years more was he obliged to lie in Prison, ere any Way opened towards his Deliverance.

C H A P. IV.

Pharaoh himself has two extraordinary Dreams, but cannot get them explained; whereupon, by the chief Butler's Information, Joseph is sent for out of Prison, and he not only interprets to Pharaoh the Meaning of his Dreams, but also offers his Advice to the King thereupon: Which Interpretation and Counsel pleas'd Pharaoh so well, that he appoints Joseph to be the chief Ruler in Egypt.

AT the End of those two Years before - mentioned, *Pharaoh himself dreamed, That as he stood by the River (Nile) there came up out of the River seven well-favoured Kine,*

Kine, and fat-fleshed, which fed in a Meadow. And that after them seven other Kine came up out of the River, poor, ill-favoured and lean-fleshed, such as he had never seen in Egypt; and stood by the other Kine upon the Brink of the River. And that the ill-favoured and lean Kine did eat up the seven well-favoured and fat Kine, and yet seemed never the fuller. Upon which Pharaoh awoke; and then falling asleep again, he dreamed a second Dream, which was, That seven Ears of Corn came up upon one Stalk, full and good; and that seven thin withered Ears, and blasted with the East-wind, sprang up after them, and devoured the seven full Ears.

Pharaoh hereupon awoke again, and his Dream remaining with him, brought Trouble upon his Spirit in the Morning: Wherefore he sent

and called all the Magicians and wise Men of *Egypt*, and told his Dreams to them ; but none of them could interpret them unto him.

Now at length did the chief Butler remember *Joseph*: Wherefore he acquainted the King, that when he and the Baker were in Prison together, each of them in one Night dreamed a Dream, which a young Man, an *Hebrew* Servant to the Captain of the Guard, did interpret to them, just as the Event answered.

Upon this, *Pharaoh* immediately sent for *Joseph*, and they that went for him, brought him hastily out of the Dungeon ; but not being in a fit Garb to appear before a King, he shaved himself, and put on clean Cloaths, and then presented himself before *Pharaoh*. The King presently told him he had dreamed a
 Dream,

Dream, and could not find any one that could interpret it; *but*, said he, *I have heard say of thee, that thou canst understand a Dream, so as to give the Interpretation of it.*

Joseph modestly excusing himself, gave the King to understand, That he did not pretend to any Skill of himself; lest *Pharaoh* should afterwards have thought he had done it by magical Art, as his Magicians pretended to do: Yet to impress his Mind with the greater Regard to the Interpretation which should be given, he told him also, *That God, the only true Interpreter of Dreams, would give him an Answer of Peace, or to his Satisfaction.*

Pharaoh then relating to him his Dreams in Order, *Joseph* told him, *His Dreams, though two in Appearance, were but one in Substance, and*

had both but one Signification: For, said he, the seven good Kine do signify seven Years; and the seven good Ears do also signify the same seven Years; and both these do signify seven Years of Plenty. So also the seven ill-favour'd Kine do signify seven Years, and the seven empty Ears do signify the same seven Years; and both these do signify seven Years of Famine; by which, added he, GOD hath shewed unto Pharaoh what he is about to do. For as the seven good Kine, and the seven good Ears, came up first, and after them the seven ill-favoured Kine, and the seven blasted Ears; so there shall first come seven Years of great Plenty throughout all the Land of Egypt; and after them shall arise seven Years of Famine, so great, that all the Plenty shall be forgotten in the Land of Egypt, and not be known, by reason of the Famine following: Which shall be

so.

so very heavy, that it shall consume the Inhabitants of the Land. And the doubling of the Dream, he told him, was to assure him of the Certainty and Speediness of its coming to pass.

Having thus given the Interpretation of the Dream, *Joseph* proceeded to offer Advice to *Pharaoh*; how he might improve the Dream to Advantage. *Therefore*, said he, let *Pharaoh* now look out a Man discreet and wise, and set him over the Land of Egypt; and let him appoint Overseers over the Land, who may take up the fifth Part of the Products of the Land of Egypt, in the seven plenteous Years; and let them gather all the Food of those good Years that come, and lay up Corn in *Pharaoh's* Store-houses; and let them keep Food in the Cities, which shall be for Store to the Land against
the

the seven Years of Famine, that shall be in the Land, that the People be not cut off through Means of the Famine.

Both the Interpretation of the Dream, and the Counsel which Joseph had thereupon given, pleased Pharaoh and his Servants so well, that the King, having said to his Servants, *Can we find such an One as this is, a Man in whom the Spirit of GOD is?* Turning his Speech to Joseph, said, *Forasmuch as GOD hath shewed thee all this, there is none so discreet and wise as thou art: Thou therefore shall be the Man. Thou shalt be over my House, and all my People shall be under subjection to thee: Only in the Throne will I be greater than thou.* Then giving him the Ensigns of Rule and Dignity then in Use, as the taking off the Ring from his own Hand, and putting it upon Joseph's, arraying him

him in Vestures of Silk, and putting a Chain of Gold about his Neck, causing him to ride in the second Chariot, and ordering his Heralds to proclaim before him the Word [ABRECH] a Word of uncertain Signification, but rendred by some [*Tender Father*] by others [*Bow the Knee*] in Token of Honour and Subjection to him, he made him Ruler over all the Land of *Egypt*; and said to him, *See, I have set thee over all the Land of Egypt, and as I am King, no Man shall attempt any Thing throughout all the Land, without thy Direction or Order.* Then changing *Joseph's* Name, he called him ZAPHNATH-PAANEAH, which signifies a *Revealer of Secrets*, or one to whom Secrets are revealed: And he gave him to Wife *Asenath*, the Daughter of *Poti-pherah* Prince of *On*, called also *Heliopolis*, or the *City of the Sun*.

Some

Some take *Poti-pherah*, *Joseph's* Father-in-law, to have been Priest of *On*; but the *Hebrew* Word signifying indifferently *Prince* or *Priest*, *Tremellius* and *Junius* render it *Prince*, both here and after in Chap. *xlvi. 22* and *26*, and give divers Reasons to prove it should be read *Princes*, not *Priests*. Some *English* Translations render it *Prince* in the Text, and set *Priest* in the Margin: And the last Translation, though it renders it *Priest* in the Text, yet sets *Prince*, and *Princes*, in the Margin.

Thirteen Years had *Joseph* been a Bondman in *Egypt*, for he was sold thither in the seventeenth, and was now come to the thirtieth Year of his Age, when on a suddain the LORD advanced him, and set him above his *Mistress* who had falsely accused him; above his *Master* who
had

had wrongfully imprisoned him ;
 above the *chief Butler* who had
 been his fellow Prisoner ; and above
every Man in *Egypt*, except the
 King only.

C H A P. V.

*Concerning the seven Years of Plenty,
 and also those of the Famine ; with
 an Account of Joseph's dealing with
 the Egyptians.*

AN D now the seven plenteous
 Years beginning, in which the
 Earth brought forth in great
 Abundance, *Joseph* set forward on
 his Circuit, and going throughout
 all the Land of *Egypt*, gathered up
 all the Food which could be spared
 from present Use, and laid it up in
 the

the Cities ; storing the Fruit of the Fields, which were round about every City, in the same City. And thus did he every Year of those seven fruitful Years ; by which Means he heaped up Corn as the Sand of the Sea ; so very much, that he was obliged to give over keeping Account, for it was beyond Number.

In this fruitful Time, *Joseph's* Wife proved fruitful too, and bare him two Sons before the Years of Famine came. The Name of the eldest Son *Joseph* called *Manassah*, that is, *Forgetting* : For God, said he, *bath made me forget all my Toil, and all my Father's House.* But the Name of the younger he called *Ephraim*, which signifies *Fruitful* : For, said he, God *bath caused me to be fruitful in the Land of my Affliction.*

No sooner were the seven Years of Plenty ended, but the seven Years of Dearth began to come, according as *Joseph*, expounding the Dream, had said. And it was a general Dearth, not only in *Egypt*, but in all the neighbouring Countries; yet there was Food in all the Land of *Egypt*, by reason of the Stores that had been laid up. But when the Famine grew strong upon *Egypt*, and the *Egyptians* cried to *Pharaoh* for Bread, he sent them to *Joseph*, charging them to do as he should direct them. *Joseph* thereupon opening all the Store-houses, sold out Corn, not only to the *Egyptians*, but to those also that came out of other Countries to buy; because the Famine was sore in all those Parts. And to that Degree did it encrease, that there was no Bread in all the Land, save what *Joseph* had laid up; so that the Land of *Egypt*, and
all

all the Land of *Canaan*, fainted by reason of the Famine.

Here in the Course of Time should come in the Story of *Joseph's* Brethren, their coming to buy Corn of him, with the various and strange Adventures that befel them; and *Jacob's* coming with his Family to settle in *Egypt*, related in Chapters 42, 43, 44, 45, 46, and Part of 47; but that the Reader may have together the Account of *Joseph's* dealing with the *Egyptian's*, I choose to postpone the Story of his Brethren, and go on to set forth the *Egyptian* Calamity, and *Joseph's* Conduct therein, as it is delivered in Chap. xlvii. from Verse 13 to 27.

When *Joseph* had gathered up all the Money, that was found in the Land of *Egypt*, for the Corn which

which he had sold to them, and had brought it into the King's Exchequer; the *Egyptians* coming to him, said, *Give us Bread, now our Money is gone; for why should we die in thy Presence, who hast wherewith to keep us alive?* But *Joseph* told them, *If they had no more Money, they should bring him their Cattle, and he would give them Bread in Exchange for their Cattle:* Which they did; and for their Cattle he fed them that Year.

When that Year was ended, they came to him again the next Year, which is called the second Year, but must not be understood to be the second of the seven; but the second from the Time that their Money failed, which was indeed the sixth of the seven: And then they told him, *They would not hide their Condition from him; how that their*
Money

Money was spent, and he had got their Herds of Cattle already : So that they had nothing left now to offer him but their Bodies, and their Lands. Therefore, Let us not die, said they, before thine Eyes, both we and our Land (for want of Seed to sow it) but buy us and our Land for Bread, and we and our Land will be Servants unto Pharaoh ; and give us Seed, that we may live and not die, and that the Land be not desolate.

*Joseph took them at their Word, and bought all the Land of Egypt for Pharaoh, except the Land of the Princes, which he did not buy ; for the Princes had a Portion allowed them by Pharaoh, and did eat the Portion which Pharaoh gave them ; wherefore they did not sell their Lands. But the rest of the Egyptians sold every Man his Field, because
the*

the Famine prevailed over them ;
and so the Land became *Pharaoh's*.

Then said *Joseph* to the People,
Behold, I have this Day bought both
you and your Land for Pharaoh.
Now here is Seed for you, and ye
shall sow the Land ; (for this being
the last Year of the seven barren
Years, they might sow in Hopes of
Plenty again) *but, added he, These*
shall be the Terms on which ye shall
hold your Land ; ye shall every Year
give the fifth Part of your Encrease
unto Pharaoh ; and the other four
Parts shall be your own, for seeding
the Field again, and for Food for
yourselves, your little Ones, and all
them of your Households. Thus *Joseph*
settled it for a standing Law through-
out all *Egypt*, That *Pharaoh* should
have the fifth Part of the yearly
Encrease of all the Lands ; except
the

the Lands of the Princes, which did not become *Pharaoh's*.

As for the common People, *Joseph* removed them to Cities, from one End of the Borders of *Egypt* to the other: Which probably he might do with this Intent, that by so displacing, and unsettling them from their ancient Seats and Demeasns, and shifting them to and fro, one upon another's Land, but leaving none upon their own, he might the better confirm *Pharaoh's* Title to the whole, when none should know where to claim.

Thus the *Egyptians* saved their Lives at the Cost of losing their Estates and Liberties; and of Freemen, became Bond-men; of Freeholders, Tennants in *Soccage*, holding by the Plow, or Service in Husbandry. In which yet, so sweet
was

was Life to them, they rejoiced, saying to *Joseph*, *Thou hast saved our Lives: Let us find Favour in the Sight of my Lord, and we will be Pharaoh's Servants.*

— Thus it went with the *Egyptians*: The Account of which I thought would be most clear and acceptable, if it were thus given entirely together. Therefore I passed over the Chapters 42, 43, 44, 45, 46, and Part of the 47th, where the Story of *Joseph's* dealing with his Brethren, and *Jacob's* going down into *Egypt* is related; that I might connect the latter Part of the Account of *Joseph's* ordering the Affairs of *Egypt*, which is delivered in Chap. xlvii. from Verse 12 to 27, with the former Part thereof. Which having done, let us now return, and see how in these hard Times it fared with good *Jacob* and his Family, in the Land

of *Canaan*, for the Famine raged in *Canaan* as well as in *Egypt*; and they were in worse Case who lived there, because there were not Stores laid up there, as there were in *Egypt*.

C H A P. VI.

Containing the Account of Joseph's Behaviour towards his Brethren; and his Ordering them to bring his Father, and all that they had, down into Egypt.

WHEN *Jacob* understood that there was Corn in *Egypt*, he said unto his Sons, *Why do you look one upon another? (like dis-spirited Men, void of Counsel) I hear there is Corn in Egypt; therefore get ye down thither, and buy for*

us from thence, that we may preserve our Lives.

Hereupon *Joseph's* ten Brethren (leaving *Benjamin*, the youngest, with their Father *Jacob*, who would not part with him, lest Mischief might befall him) went down to *Egypt* to buy Corn. And *Joseph*, who was the Governor over the Land, not trusting to Deputies, but selling the Corn out himself to those that came to buy ; his Brethren coming to treat with him for Corn, bowed down themselves before him, with their Faces towards the Earth : Thereby unwittingly beginning to fulfil what *Joseph* had before dreamed of them. *Joseph* no sooner saw his Brethren, but he knew them, tho' they did not know him : Wherefore remembering his Dream concerning them, and being minded to try what Effect some hard Treatment

would have upon them, to bring them to a Sense of their unnatural dealing with him, using an Interpreter to avoid Suspicion, he roughly asked them, *Whence they came?* They answering, that they came from *Canaan* to buy Corn; he replied, *Ye are Spies, and are come to see the Nakedness* (that is, the weak and unguarded Parts) *of the Land.* They submissively answered, *Nay, my Lord, but to buy Food are thy Servants come.* And to take off the Suspicion of their being Spies, they added, *We are all one Man's Sons: We are true Men, thy Servants are no Spies.* Thereby suggesting the Improbability of their being Spies, being all Brethren, the Sons of one Man; since no Man in his right Wits would send so many, and all his own Children, upon such a capital Enterprize. But *Joseph*, repeating the Charge upon them, said,
Nay;

Nay ; but to see the Nakedness of the Land are ye come.

This drew them, for clearing themselves, to open the State of their Family further, by saying, *Thy Servants were twelve Brethren, the Sons of one Man in the Land of Canaan, and behold the youngest is this Day with our Father ; and one is dead.* Well, said *Joseph*, by this it shall appear whether ye are Spies or no. Ye now say, *Ye have a younger Brother ;* and, by the Life of *Pharaoh*, ye shall not go from hence, except your youngest Brother come hither. Therefore send one of you, and let him fetch your Brother ; and ye shall be kept in Prison in the mean Time, that your Words may be proved, whether there be any Truth in you : Otherwise, by the Life of *Pharaoh*, (that is, as sure as *Pharaoh* lives) ye are Spies.

Some, from this Form of Speech, [By the Life of *Pharaoh*] charge *Joseph* with having learn'd and used an *Egyptian* Oath. But Dr. *Robert Sanderson*, in his Book *De Juramenti Obligatione*, Prælect. 5. Sect. 7. defends *Joseph* from having sworn, when he said to his Brethren, *By the Life of Pharaoh*.

Joseph having told his Brethren what they must trust to, put them all together into Custody for three Days; and on the third Day coming to them again, he let them know that he feared God, and would not that their Families should suffer for their Faults, nor that they should suffer if they were faultless. Therefore, said he, *this do: If ye be true Men, let one of your Brethren be bound in the House of your Prison, and go ye, carry Corn to prevent the famishing of your Families. But see that*

that ye bring your youngest Brother unto me ; so shall your Words be verified, and your Lives preserved. To this, not knowing otherwise how to help themselves, they all agreed : And thereupon falling into Discourse amongst themselves, they could not but reflect on their evil Usage of their Brother *Joseph*, whom they all supposed to be dead. And they said one to another, *We are verily guilty concerning our Brother ; in that, tho' we saw the Anguish of his Soul when he besought us, we would not hear ; therefore is this Distress come upon us.* Aye, said Reuben, did not I intreat you, that ye would not sin against the Child, and ye would not hear ? Therefore behold, his Blood is now required.

Joseph was present, and heard their Discourse : For having spoken to them by an Interpreter before, who now was absent, they spake

freely one to another, as far from thinking he could understand them, as that he was their Brother. But these Words of theirs so affected good *Joseph*, that he could not forbear weeping ; which, that his Brethren might not observe, he turned away and left them for a little while : Then returning, and (by his Interpreter) communing further with them, he took *Simeon*, the eldest next to *Reuben*, whom he spared, because he not only consented not to their evil Design against him, but saved his Life, and laboured to have delivered him ; and causing him to be bound in their Sight, he set the rest at Liberty ; who having their Sacks, by his Order, filled with Corn, and Provision given them for their Journey, laded their Asses and departed.

But

But as one of them, when they came to their Inn upon the Way, opened his Sack to give his Ass Provender, he espied his Money in his Sack's Mouth (for Joseph had ordered his Steward to put every one of their Moneys into his Sack again.) At sight of this, he calls out to the rest, and tells them, *his Money was restored.* This startled them all: Their Hearts began to fail, and Fear seizing on them, they said one to another, *What is this that God hath done unto us?* For being conscious of their own Guilt, they looked upon this as an additional Judgment of God upon them for it. Yet they knew not that every one of them had his Money returned, till they came Home.

Being come to their Father, they gave him an Account of their Journey, and of what had befallen them

in it ; relating to him how the Lord of the Land had dealt with them, charging them with being Spies, engaging them to bring their youngest Brother with them, as a Proof of their Clearness, when they should come again, and keeping their Brother *Simeon* bound in Prison, as a Pledge till they should bring *Benjamin*.

This News was very unpleasing to *Jacob* : But when upon the emptying of their Sacks they found every Man's Bag of Money in his Sack, both *Jacob* and they were all afraid, lest some new Accusation would arise out of this, when the other, of their being Spies, should be cleared. *Jacob* therefore breaking forth in Complaint, said, *Me have ye bereaved of my Children : Joseph is not, and Simeon is not ; and ye will take Benjamin away. All these Things are against me.*

Reuben,

Reuben, thinking to perswade his Father to consent to *Benjamin's* going, desired him to commit him to his Care, promising to bring him safe to him again : *Which*, said he, *if I do not, slay thou my two Sons*, or two of my Sons ; (for he had four, named in *Gen. xli. 9.* who went down afterwards with *Jacob* into *Egypt.*)

Jacob needed not be told how ill a Recompence it would have been to him, for the Loss of his Son to kill his two Grandsons ; so that this Proposal did but aggravate his Grief, and make him resolve that his Son *Benjamin* should not go down with them. *For*, said he, *his Brother Joseph* (his only Brother by the Mother) *is dead* ; (so he, and they all thought) *and he is left alone* ; *if Mischief befall him by the Way, then shall ye bring down my grey Hairs with Sorrow to the Grave.*

Thus it stood awhile with them. But the Famine increasing sore upon them, when they had eaten up the Corn which they had brought out of *Egypt*, *Jacob* said unto his Sons, Go again, buy us a little Food: Not taking any Notice of the Injunction laid upon them in *Egypt*, to bring their Brother *Benjamin* with them, if they meant either to have Corn, or their Brother *Simeon* back with them. But the Sons well knew, 'twas in vain for them to go without *Benjamin*; and how to perswade their Father to part with him, was the Difficulty.

Reuben had in vain tried his Skill before; wherefore *Judab* now attempts to draw his Father to a Compliance; and in Order thereunto he thus bespake him.

If,

If, said he, thou wilt send our Brother with us, we will go down and buy Food; but if thou wilt not send him, it is in vain for us to go; (so I wish it might be read, rather than in that blunt manner [We will not go] not so decent from a Son to a Father) for, added he, the Man did solemnly protest unto us, that we should not see his Face, except our Brother was with us.

This pincht poor Jacob again, and drew from him a fresh Complaint. Wherefore, said he, dealt ye so ill with me, as to tell the Man, whether ye had another Brother? They to excuse themselves, answered (how truly doth not appear) The Man asked us straitly of our State and of our Kindred, saying, Is your Father yet alive? Have ye another Brother? And we answered him accordingly: Could we certainly know before-

before-hand that he would say, Bring your Brother down ?

Jacob beginning now to stagger, Judah fell in again, and said to him, Send the Lad with me, and we will arise and go; that we may live and not die, both thou, and we, and our little ones. I will be Surety for him, and at my Hand shalt thou require him: If I bring him not unto thee, and set him before thee, then let me bear the Blame for ever.

What neither their Reasons, nor Importunity could effect, Necessity did. If there be no Remedy; If it must be so now, said their Father to them, do this: Take of the best Fruits of the Land in your Vessels, and carry down the Man a Present; a little Balm (or Balsom) and a little Honey, Spices and Myrrh, Nuts and Almonds, (which if any wonder they should be

be to be had in so great a Famine, let it be considered, that this was but the second Year of the seven; there were five yet to come, *Gen. xlv. 11*; and these Things not being used for common Food, there might some small Quantity of the old Stock remain.) *Take with you also*, said he, *double Money in your Hands*; (for he considered well, that as the Famine increased, the Price of Corn would be likely to rise) *and*, added he, *carry with you again the Money that was brought back in the Mouths of your Sacks; for peradventure it was an Oversight. Take also your Brother Benjamin with you; and arise, go again unto the Man: And*, (which shews where his Hope lay) *GOD ALMIGHTY give you Mercy before the Man* (or incline him to be merciful to you) *that he may send away your other Brother Simeon and Benjamin. And now having com-*
mitted

mitted all to God; *If*, said he, *I be bereaved* (of my Children) *I am bereaved*. As if he had said, I'll trust Providence, and quietly submit to God's divine Disposal.

Now went they down cheerfully, having their Brother *Benjamin* with them; the Money that was in their Sacks, to return it again; double Money to buy with, and a Present to appease the *angry* Governor: And now they reckoned they could appear with some Confidence before him.

When they were come into *Egypt*, and *Joseph* saw his Brother *Benjamin* among them, he gave Order to his Steward, the Ruler of his House, to bring them Home, and make Provision for them to dine with him at Noon; which the Steward accordingly did.

This

This put them into a new Fright ; and conferring together upon it, they concluded that this was, because of the Money that was returned in their Sacks before ; and that therefore they were thus brought into the Governor's House, that he might seek an Occasion against them, to fall upon them, and both take them for Bond-men, and seize upon their Cattel. That therefore they might remove all Offence about the Return of their Money, they drew near to the Steward, and communing with him at the Door, one of them, in the Name of the rest, said, *O Sir, when we came at the first to buy Food, it came to pass, that when, in our Return, we opened our Sacks (one of us at our Inn by the Way, and the rest of us when we came Home) behold every Man's Money, in its full Weight, was in the Mouth of his Sack : We cannot tell who put the*
Money

Money in our Sacks, but we have brought it again : And we have brought other Money also to buy Food with. The Steward cheered them up, bidding them not fear ; and to hide still the Contrivance from them, told them, *Their God, and the God of their Father, had given them Treasure in their Sacks ; for I, said he, had your Money.* And finding them somewhat dejected, he, to comfort them, brought forth their Brother *Simeon* to them, and ordered that Water should be brought to them, to wash their Feet in ; and that their Cattle should be taken Care of and fed.

They mean while, understanding they were to dine there, made ready their Present against the Governor should come in ; and when he came, they presented him with it, *hawing themselves to him to the Earth.* He

He asking them *how they did*, and if *their Father* (the old Man, of whom they had spoken when they were with him before) *was yet alive, and well?* They answered, *Thy Servant, our Father, is yet alive and in good Health*; and thereupon again *they bowed down their Heads, and made Obeisance*. In doing which, *Joseph*, no doubt, could not but observe, how inobservant soever they were, the Accomplishment of his *first Dream*, Gen. xxxvii. 7. wherein *their Sheaves made Obeisance to his*.

Then lifting up his Eyes, for his Affection would hardly suffer him to look stedfastly upon them, and seeing his Brother *Benjamin*, the Son of his own Mother, he asked, *Is this your younger Brother, of whom ye spake unto me?* And, not staying for an Answer from them, said to him, *God be gracious to thee my Son:*
For

For his Bowels did so yern upon his Brother, that he was obliged to hasten from them, that he might seek a Place to weep in. Retiring therefore into his Chamber, he wept there ; and having thereby given some Vent to his Passion, and washed his Face, that it might not be observed that he had wept, he came forth again to them, and refraining himself from further Tears, gave Order that Dinner should be brought in.

Accordingly, Provision was made for him *by himself*, by reason of the Dignity of his Place ; and for all his Brethren *by themselves* ; and for the *Egyptians*, who were to dine in his Company, *by themselves* ; because the *Egyptians* might not eat with the *Hebrews*, who were Shepherds, that being an Employment which the *Egyptians*

Egyptians did abominate, *Gen.* xlvii.
34.

All Things being ready, the Brethren sat down in *Joseph's* Presence, according to the exact Order of their Births; and *they marvelled one at another*. The Reason of which *their marvelling*, not being exprest, leaves it uncertain, whether they marvelled at the Manner and Order of the Entertainment, or whether (being placed, not by themselves, as some think, but by *Joseph*, or his Servants by his Appointment) they marvelled how he came to understand the Order of their Ages, to dispose them so rightly in their due Ranks. However, finding themselves kindly entertained, for *Joseph* sent them every one a Mess from his own Table, and to *Benjamin* a Mess five times as much as any of theirs, they

they drank freely, and were merry with him.

Now might they think the Brunt was over, and that they should have no more Storms or Clouds, but pleasant Sun-shine for the future. But alas! the worst was yet behind; their sharpest Trial yet to come. They, who were not enough sensible of the Affliction of *Joseph*, were not yet enough afflicted themselves: They must be afflicted more. Wherefore *Joseph* commanded his Steward to fill the Men's Sacks with Food, as much as they could carry, and put every Man's Money in his Sack's Mouth again: *And*, said he, *put my Cup, the Silver Cup, in the Sack's Mouth of the youngest, with his Corn Money.* Which accordingly was done; and early next Morning, by that Time it was light, they were sent away. But they were not gone far

far out of the City, when Joseph calling his Steward, said to him, *Up follow after the Men, and when thou dost overtake them, say unto them, Wherefore have ye rewarded Evil for Good? Is not this, (viz. the Cup which ye have stolen) that in which my Lord drinketh, and whereby he will certainly find out what ye are? Ye have done Evil in so doing.*

The Steward thus instructed, straitways pursued, and having overtaken them, charged them as his Lord had bidden him. They knowing their Clearness, made light of it, saying, *Wherefore saith my Lord these Words? God forbid that thy Servant should do such a Thing.* Then, as an Argument of their Probity, and just Dealing, they reminded him of their having brought back the Money which they found in their Sacks. *Behold,* said they, *the Money which we*
found

found in our Sacks Mouths, we brought back again unto thee, out of the Land of Canaan: How then is it likely we should steal out of thy Lord's House Silver or Gold? But to put the Matter out of all doubt, in Confidence of their Innocency, they offered themselves to the Search, and that under the severest Penalties. With whomsoever of thy Servants it be found, said they, both let him die for it, and we also will all of us be my Lord's Bond-men.

The Steward took them at their Word, but with this Mitigation; *He with whom it is found shall be my Servant, said he, and the rest shall be blameless.* Then every one of them took down his Sack, and as they opened he searched them, beginning at the eldest, and so going on to the youngest; and there, in
poor

poor *Benjamin's* Sack the Cup was found.

This was a plain Conviction ; at the Sight whereof Amazement and Sorrow took hold of them together ; in Token of which they rent their Cloaths, and seeing no Remedy, nor having any Thing to say for themselves, they laded their Asses again and returned to the City.

Joseph mean while, who without a Cup could divine in whose Sack the Cup would be found, staid at Home expecting their Coming ; and when *Judah* and his Brethren came into the House to him, *they fell down before him on the Ground.* But before they could open their Mouths to defend, or excuse themselves, *Joseph* sternly said to them, *What Deed is this that ye have done ?*

D

Wot

Wot ye not that such a Man as I could certainly find you out?

Altho' they were altogether innocent of this Matter; yet so great a Consternation and Fear was on them, that they knew not what Answer to make, till at length Judah thus abruptly brake forth; *What shall we say unto my Lord? What shall we speak? Or how shall we clear ourselves? GOD hath found out the Iniquity of thy Servants: Behold, we are my Lord's Servants, both we, and he also with whom the Cup is found.*

Nay, said Joseph, GOD forbid that I should do so: The Man in whose Hand the Cup is found, he shall be my Servant; but as for you, get ye up in Peace unto your Father.

This

This Condescension gave *Judah* Boldness to come near him, and thus bespake him. *O my Lord! let thy Servant, I pray thee, speak a Word in my Lord's Ears, and let not thine Anger burn against thy Servant; for thou art (as much to be feared) as Pharaoh.* Then repeating, and that more at large than was delivered before, the Discourse that had passed between him and them, when they came first to buy Corn, and between their Father and them at their Return Home, he pathetically set forth the Sorrow their Father had undergone for the Loss of his Son *Joseph*; the extream Affection he bare to his Son *Benjamin*; the Difficulty they had to prevail with their Father to trust his *Benjamin* with them, so that he himself was obliged to become Surety to his Father for the safe Return of his Brother; and that inasmuch as his Father's Life was so bound up in

the Life of the Lad, if their Father should see them come back without him, it would undoubtedly occasion his Death, and they should thereby be a Means to bring down the grey Hairs of their Father with Sorrow to the Grave : He concluded his Speech with this Petition ; *Now therefore, I pray thee, let me thy Servant (who have passed my Word to my Father for his safe Return) abide here a Bond-man to my Lord instead of the Lad, and let the Lad go up with his Brethren : For how shall I go up to my Father, and the Lad be not with me ? Lest peradventure I see the Evil that shall come by that Means upon my Father.*

So sensibly was *Joseph* touched with this moving Speech of *Judah*, that finding he could no longer contain himself, but that his Affection would inforce him to open himself
unto

unto his Brethren, he gave Order that every one but they, should go out of the Room from him. Which was no sooner done, and he left alone with them, but that breaking forth into loud weeping, he said to his Brethren, *I am Joseph: Doth my Father yet live?*

The Name *Joseph*, with the Sense of their own Guilt, and the Power he now had over them to revenge, if he would, himself upon them, struck his Brethren with so great Terror and Confusion, that they could not answer him a Word. Which he observing, spake to them again in a kind Tone, saying, *Come near to me, I pray you:* And being come near, he said to them, *I am Joseph your Brother, whom ye sold into Egypt.*

These last Words renewing the Remembrance of their Injustice and Cruelty towards him, must needs pierce deep, where either *Guilt* let in *Fear*, or *Repentance*, *Sorrow*. *Joseph* therefore, sensible of the Hardship they were now under, in Tenderneſs to his Brethren, who had ſhewed none to him, to ſoften the former Words immediately added, *Now therefore be not grieved, nor angry with yourselves, that ye ſold me hither; for GOD did ſend me before you, to preſerve Life. For theſe two Years bath the Famine been in the Land; and there are five Years yet to come, in the which there ſhall be neither plowing nor Harvest. And GOD ſent me before you, to preſerve you a Poſterity in the Earth, and to ſave your Lives by a great Deliverance. So now, added he, it was not ye that ſent me hither, but GOD.*

Thus

Thus did the good Man endeavour to ease them, by mitigating their Offence, while himself looked over and beyond the Instruments, to HIM who disposes all Things for Good to HIS. Not but that it was true enough which he told them ; *It was not they that sent him thither, but GOD :* For they sold him to the *Ishmaelites*, who might have carried him whither they would, for all them. Nor did they then matter whither he was carried, or what became of him, so they could but get rid of him. But it was GOD that directed him thither, and by various Steps of Providence brought him to that Dignity and Power there, that he might be HIS Instrument in that great Work of preserving the Family of the Faithful, and saving much People alive. *And therefore, said Joseph, HE hath made me a Father to Pharaoh (by Counsel,*

Care, and providing for *Pharaoh* and his People ; which are the Properties of a Father) *and by that Means he hath made me Lord of all his House, and a Ruler throughout all the Land of Egypt.*

Having thus prepared them, he now proposes to them what he had all this while designed, the fetching of his Father, with the whole Family of *Israel*, from *Canaan* into *Egypt*. *Haste you, said he to his Brethren, and go up to my Father, and say unto him, Thus saith thy Son Joseph ; God hath made me Lord of all Egypt : Come down unto me, tarry not ; and thou shalt dwell in the Land of Goshen (which was the fruitfulest Part of Egypt, especially for Pasturage ; and the shortest Journey for him to make, as being nearest to Canaan) and thou shalt be near unto me, thou and thy Children,*
and

and thy Children's Children; and thy Flocks, and thy Herds, and all that thou hast: And there will I nourish thee (for there are five Years of Famine yet to come) lest thou, and thy Household, and all that thou hast, come to Poverty.

And that no Doubt might arise or remain in any of their Minds, whether he was indeed their Brother Joseph, he wished them to observe, that he did not now speak to them by an Interpreter, as he had done before: he discovered himself to them: For behold, said he, your Eyes see, and the Eyes of my Brother Benjamin (whom my Father will more especially regard) that it is my Mouth that speaketh unto you; so that ye may give my Father full Assurance, that I am alive. And ye shall tell my Father of all my Glory in Egypt, and of all that ye have seen;

and then make Haste and bring down my Father hitber.

Then falling upon his Brother Benjamin's Neck, he wept ; and Benjamin wept upon his Neck. After which, as a Seal of Pardon of all former Offences, and a general Amnesty to the rest of his Brethren, he kissed them all severally, and wept upon them. By which kind Carriage encouraged, they afterwards discoursed familiarly with him.

The Report of *Joseph's* Brethren being come, was soon made known to *Pharaoh*, whom it pleased well, and his Servants: Whereupon calling for *Joseph*, he bid him say unto his Brethren, *This do, lade your Beasts, and go, get you into the Land of Canaan, and take your Father and your Households, and come unto me ; and I will give you the Good of the Land*

Land of Egypt; and ye shall eat the Fat of the Land (that is, the Fruits which the richest Land produce) Now, said he to Joseph, that thou hast my especial Command for it, bid them do this; Take you Waggons out of the Land of Egypt, for your little ones and for your Wives; and bring your Father, and come: And regard not your Stuff; for the Good of all the Land of Egypt is yours.

Joseph therefore, according to Pharaoh's Commandment, appointed them Waggons, and furnished them also with Provisions for the Way; and for a Present to his Father, he sent ten Asses laden with the good Things of Egypt, and ten She-asses laden with Corn and other Provisions for him by the Way. And the more to cheer his Brethren, and confirm his Love unto them, he gave to each of them Changes of

Raiment ; but that he might signally distinguish his Brother *Benjamin* from the rest, he gave him Three-hundred Pieces of Silver, and five Changes of Raiment, or Suits of Cloaths. And fearing lest, in their Journey, they should enter into a Debate, who was most to be blamed for the Injury done to him ; and by casting it each from himself upon others, should raise a Difference among themselves ; he gave them this necessary Caution, *See that ye fall not out by the Way.* After which, dismissing them, they departed out of *Egypt*, and came to their Father in the Land of *Canaan* : To whom, no doubt, they were very welcome, not only for the Provisions they brought for his Family, but because his Sons *Simeon*, and more especially *Benjamin*, were come safe to him again.

But

But when they told their Father, *Joseph* is yet alive, and he is Governor over all the Land of *Egypt*; the good old Man had like to have died, through the opposite workings of contrary Passions, invading Joy, and renewed Grief: For being on a suddain surprized with such unexpected News, his doubtful Heart, divided between Hope and Fear, plainly fainted. For though his natural Affection would prompt him to wish, and hope it might be true; yet his Judgment would not quickly permit him to believe that it was, or could be true. Nor did they gain his full Assent, though they related to him the particular Discourses which had passed between *Joseph* and them, until he saw the Waggon which *Joseph* had sent to carry him; and then the Spirit of *Jacob* their Father revived, Then he cried out, *It is enough; Joseph my Son is yet alive.*

alive. Tell me no more of the Dignity, Power, Riches and Honours he enjoys; *He is alive,* and that is enough: *I will go and see him before I die.*

C H A P.

C H A P. VII.

Of Jacob's going down into Egypt ; where he blesses Joseph's two Sons, Manasseh and Ephraim ; and afterwards finding his End approaching, summoneth his twelve Sons to attend him, on each of whom he bestows his Blessing ; then died, and was buried in the Land of Canaan.

Accordingly *Israel* took his Journey with all that he had ; and when he came to *Beer-sheba*, where the LORD had appeared to his Father *Isaac* and blessed him ; and where his Father had built an Altar, and worshipped the LORD,
Gen.

Gen. xxvi. 23, 24, 25. there he offered Sacrifices unto the GOD of his Father Isaac. In doing which, it may well be supposed, he not only gave HIM Thanks for the Preservation of his Son Joseph, and the safe Return of his other Sons; but supplicated and implored HIS Protection and Blessing upon him and his, in the Journey he had now undertaken.

Here GOD spake unto Israel in the Visions of the Night, calling, Jacob, Jacob: who answering, Here am I; the LORD said, I am GOD, the GOD of thy Father. Fear not to go (out of and from the Land of Canaan, which I have promised to thee and to thy Seed for an Inheritance) down into Egypt (a Country where thy Ancestors have been evilly intreated) for I will there make of thee a great Nation. I will go down with thee into

into Egypt, and I will also surely bring thee up again (that is, thy Body to be buried, and thy Posterity to live in this Land) and Joseph shall put his Hand upon thine Eyes. (that is, shall close thy Eye-lids, when thou diest) Whence *Jacob*, to his Comfort might infer, that he should have a natural, not a violent Death; and that his Son *Joseph* should be with him when he died.

Strengthened by this Divine Promise, *Jacob* left *Beer-sheba*, and pursued his Journey towards *Egypt*; his Sons carrying both him and their little ones, with their Wives, in the Waggon which *Pharaoh* had sent to convey them: They took also with them their Cattel and their Goods which they had gotten in the Land of *Canaan*, and came into *Egypt*, *Jacob* and all his Seed with him: His Sons, and his Sons Sons; his

his Daughters, and his Sons Daughters. So we read it, in a general Way of speaking, (such as *Sarah* used, when she said, *Who would have said to Abraham, that Sarah should have given Children suck?* Gen. xxi. 7. who gave suck to but one Child, *Isaac*) though strictly, *Jacob* had but one Daughter, *Dinah*; and but one Grand-daughter, *Serah*, the Daughter of *Asker*, Gen. xlvii. 15, 17.

Of *Jacob's* Seed, which he brought with him into *Egypt*, the Names are particularly exprest in this Chapter from Verse 8 to Verse 25. And both here, and in *Deut.* x. 22. are computed to be in the whole Number, Threescore and ten Persons. But because there is an apparent Difference, between the Account here given by *Moses*, and that which is given by *Stephen*, Acts vii. 14. The
one

one reckoning the Number, Seventy; the other making it Seventy-five; I suppose it will not be thought an unnecessary Digression, if, making a little Stop here, I give the Reader what a learned Man (*De Dieu*) has written for the reconciling that Difference; whose Words, as I find them in *Latin*, quoted by *Samuel Cradock* in his *Apostolical History*, Pag. 39. on *Acts* vii. 14. I will put in *English*, for the Benefit of such as do not read *Latin*.

“ Interpreters, says he, have been
 “ much puzzled to reconcile this
 “ Place with that of *Gen.* xlvi. 27.
 “ and *Deut.* x. 22. where *Moses*
 “ mentions only Seventy Souls of
 “ *Jacob's* House, that entred into
 “ *Egypt*. But the Difficulty will be
 “ small, if we say that the Places
 “ are not parallel. For *Moses* makes
 “ a Catalogue, in which, together
 “ with

“ with *Jacob*, his own Offspring
 “ only, they that came out of his
 “ Loins, are comprehended ; his
 “ Sons Wives being expresly ex-
 “ cepted, Verse 26. For which Rea-
 “ son, not only they who actually
 “ went into *Egypt* with him, but
 “ *Joseph* also with his two Sons
 “ *Ephraim* and *Manasseh*, although
 “ they were already in *Egypt* be-
 “ fore, are contained in the Number
 “ Seventy ; because they, having
 “ sprung from *Jacob*’s Loins, and
 “ taking their Original from the
 “ Land of *Canaan*, did live as
 “ Strangers in *Egypt*, and therefore
 “ were justly to be reckoned as if
 “ they had entred *Egypt* with *Jacob*.
 “ A special Reason also there is,
 “ why *Hexron* and *Hamul*, the two
 “ Grandsons of *Judah* by *Phares*,
 “ are put into that Number, altho’
 “ they were born afterwards in
 “ *Egypt*, to wit. that they might
 “ supply

“ supply the Place of *Judah's* two
 “ Sons, *Er* and *Onan*, who were
 “ dead before. But in *Stephen's*
 “ Oration, he doth not set forth
 “ *Jacob's* Genealogy ; but declares
 “ who they were that *Joseph* called
 “ out of the Land of *Canaan* into
 “ *Egypt*. For he called more than
 “ sprang from *Jacob's* Loins : And
 “ yet he did not call all those that
 “ sprang from *Jacob's* Loins. There,
 “ in the first Place, *Judah's* two
 “ Grandsons *Hezron* and *Hamul*
 “ are to be shut out ; and in the
 “ next Place, *Joseph* with his two
 “ Sons. *Judah's* Grandsons he
 “ could not call, because they were
 “ not yet born : Himself and his Sons
 “ he could not call, because they
 “ lived in *Egypt* already. Those five
 “ therefore, and then *Jacob* him-
 “ self, whom *Stephen* mentions by
 “ himself, being set aside, there
 “ remain, of *Moses* his Number
 “ Seventy, but Sixty-four ; *to wit*,
 “ the

“ the Eleven Brethren, one Sister,
 “ *Dinah*, and two and Fifty Child-
 “ ren of the Brethren : To which
 “ if there be added the Eleven
 “ Wives of the Eleven Brethren,
 “ whom *Joseph* must needs call to-
 “ gether with their Husbands, and
 “ who belonged to the Kindred,
 “ there will be all his Kindred in
 “ Threescore and fifteen Souls.”
 Thus much for the clearing of this
 Doubt. Now let us return to our
 History.

When *Jacob* drew near the Con-
 fines of *Egypt*, he sent his Son *Judah*
 before him unto *Joseph*, to receive
 Direction for going to *Goshen* ; and
 into the Land of *Goshen* they came.
 Upon Notice whereof, *Joseph* calling
 for his Chariot, went up to *Goshen*
 to meet *Israel* his Father, and pre-
 senting himself there unto him, he
 fell on his Neck, and wept thereon
 a good while. It does not appear
 by

by the Text, whether at this Congress, *Joseph fell on Jacob's Neck*, or *Jacob on Joseph's*. Tremellius and Junius make *Jacob* to have fallen on *Joseph's* Neck, which seems most likely; and that, after he had wept there a good while, he brake forth into that high Expression of Satisfaction and Joy; *Now let me die, since I have seen thy Face, because thou art yet alive.*

After these Endearments were somewhat over, *Joseph* proposed unto them, that he would go and acquaint *Pharaoh* with their being come, and would let him know, that they being Shepherds and Dealers in Cattle, had brought their Flocks and their Herds, and all they had, with them: Instructing his Brethren withal, that when *Pharaoh* should call for them, and ask them what Occupation they were of, they should
answer,

answer, *Thy Servants Trade hath been about Cattle from our Youth even until now, both we and our Fathers; that so they might dwell in the Land of Goshen. For the Egyptians, he told them, did so abominate Shepherds, that they would not suffer them to dwell promiscuously amongst them.*

Accordingly *Joseph* going to *Pharaoh*, acquainted him that his Father and his Brethren, with their Flocks and their Herds, and all that they had, were come out of the Land of *Canaan*, and were in the Land of *Goshen*: And having taken five of his Brethren with him, he presented them unto *Pharaoh*. Who, when *Pharaoh* had asked them, *What was their Occupation?* They answered, *Thy Servants are Shepherds, both we, and also our Fathers. Then added, To sojourn in the Land are we come;*
for

for thy Servants have no Pasture for their Flocks, because the Famine is sore in the Land of Canaan. Now therefore, said they, we pray thee, let thy Servants dwell in the Land of Goshen.

Pharaoh thereupon, turning his Speech to Joseph, said, The Land of Egypt is before thee; and since thy Father and thy Brethren are come unto thee, settle them in the best of the Land; in the Land of Goshen let them dwell. And if thou knowest any Men of Activity amongst them, make them Rulers over my Cattle.

The Way thus opened, Joseph brought in Jacob his Father, and having set him before Pharaoh, Jacob saluted Pharaoh (so both Pagnine, and Tremellius and Junius render the Place, and so it is translated in 1 Sam. xiii. 10.) And when Pha-

Pharaoh asked him how old he was? he, with a Circumlocution, answered, *The Days of the Years of my Pilgrimage are an Hundred and Thirty Years. Few, and evil,* added he, (that is subject to many Troubles and Afflictions) *have the Days of the Years of my Life been: And have not attained to the Days of the Years of the Life of my Fathers in the Days of their Pilgrimage.*

After a short Visit thus made, *Jacob* taking his Leave of *Pharaoh*, went out from his Presence. And *Joseph* placed his Father and his Brethren in the Land of *Rameses*, which was the best of the Land of *Egypt*; where he gave them a Possession, as *Pharaoh* had commanded. And there he nourished his Father and his Brethren, and all his Father's Household, providing them Food, according to their Families, with
that

that Care and Tenderness as if they had been his Children.

Thus lived *Jacob* seventeen Years in the Country of *Goshen*, in the Land of *Egypt*; and he, and his Family having Possessions therein, grew and multiplied exceedingly. But when the Time drew nigh that he must die, he called his Son *Joseph*, and said unto him, *If now I have found Favour in thy Sight, put, I pray thee thine Hand under my Thigh* (which was then the Ceremony of an Oath) *and deal kindly and truly with me. Bury me not, I pray thee, in Egypt; but I will lie with my Fathers, and thou shalt carry me out of Egypt, and bury me in their Burying-place.* *Joseph* promised to do as he had directed him: But *Jacob* desirous of the fullest Assurance, pressed him to swear unto him; and *Joseph* willing to give his

Father the utmost Satisfaction, did swear accordingly. Which done, *Israel* (leaning upon his Staff, *Heb. xi. 21*) bowed himself in Token of Thankfulness to the LORD, for that, after all his other Mercies, he had now given him a fresh Assurance, by *Joseph's* Promise and Oath, that he should be carried out of *Egypt* into the promised Land.

It was not long after this, ere Word was brought to *Joseph* that his Father was sick ; whereupon, taking with him his two Sons *Manasseh* and *Ephraim*, he went to visit his Father ; who being told that *Joseph* was coming, strengthened himself and sat upon the Bed : And when *Joseph* was come to him, he recounted to *Joseph* the Promise which God had made to him of the Land of *Canaan* ; which *Joseph* perhaps, being separated from his
 Father's

Father's Family while he was but a Boy, might not before have heard of. GOD ALMIGHTY, said *Jacob*, *appeared unto me at Luz in the Land of Canaan, and blessed me ; and said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a Multitude of People ; and I will give this Land to thy Seed after thee, for an everlasting Possession.*

Twice had God appeared to *Jacob* at this Place called *Luz*. First, when he fled from his Brother *Esau*, and had that remarkable and very significant Dream (or Vision) of the Ladder reaching from Earth to Heaven, *Gen. xxviii.* and had the Promise made unto him, and the Blessing now repeated by him. At which Time he changed the Name of that Place, calling it, from that wonderful Appearance of God to

him, *Bethel*; the *House of God*; which Name it afterwards retained when it grew into a City. And there did God appear to him again afterwards, at his Return from *Padan-aram*, Gen. xxxv. 1 and 7. and renewed and confirmed unto him the Promise he had made to *Abraham*, to *Isaac*, and to himself before. And as *Jacob*, at that first Time, gave the Place a new Name, *Bethel*; so God, at this second Time, gave *Jacob* a new Name, *Israel*; thereby confirming the Angel's Word, Gen. xxxii. 28.

And after that *Jacob* had opened to *Joseph* the Promise made, of the Land of *Canaan* to him and his Seed, or Posterity after him, he then proceeded to take *Joseph's* two Sons into a peculiar Participation of this Promise. And now, said he to *Joseph*, thy two Sons *Ephraim* and *Manasseh*
(for

(for inverting the Order of their Birth, he set the younger first, of which he afterwards gave the Reason) *who were born unto thee in the Land of Egypt, before I came unto thee into Egypt, are mine; not mine, as Grand-children only; but mine, as if they were my own immediate Offspring, begotten actually by myself: As Reuben and Simeon, they shall be mine.* (So as to become each of them the Head of a distinct Tribe in *Israel*, and to enjoy the Privilege of Primogeniture, in right of their Father *Joseph*, to whom the Birth-right was transfer'd from *Reuben*, because of *Reuben's* Transgression against his Father, *Gen. xxxv. 22.* and *Ch. xlix. 4.* with *1 Chron. v. 1, 2.*) But as for thy Issue, which thou begettest after them (or, if thou shalt beget any other after them) they shall be thine, and shall be called by the Name of their

Brethren in their Inheritance. Then going on, he gave *Joseph* a brief Account of the Death and Burial of *Rachel* his Mother.

Hitherto, it seems he had not taken Notice that *Joseph's* Sons were with him, but had spoken of them as if they had been absent: But now perceiving somebody with him, tho' he could not well discern who, for his Eyes being dim with Age, he could not see so well, as at a Distance to distinguish Persons; and the Lads being young, stood between their Father's Knees; he asked, *Who are these?* *Joseph* answered, *They are my Sons.* Which was a direct Answer to the Question; yet *Joseph*, not thinking it full enough, but having a pious Regard to God, as the Author of all Blessings, added, *whom God hath given me in this Place.* *Jacob* thereupon saying, *Bring them, I pray*

pray thee, unto me, and I will bless them ; Joseph brought them out from between his Knees, and bowing himself towards the Earth, set them near unto his Father ; and Jacob kissing and embracing them, said to Joseph, in a Rebundance of Joy, I was out of Hopes of seeing thy Face, and lo, GOD hath shewed me also thy Seed.

Now *Joseph*, probably having observed that his Father in naming them, had set *Ephraim* before *Manasseh*, ordered it so when he brought them near to his Father, that by taking *Ephraim* in his right Hand, he put him towards his Father's left Hand ; and taking *Manasseh* in his own left Hand, put him towards his Father's right Hand. But *Israel* stretching out his right Hand, laid it upon the Head of *Ephraim*, who was the younger, and his left Hand

upon *Manasseh's* Head, guiding his Hands wittingly ; for *Manasseh* was the First-born : And he blessed *Joseph*, in blessing his Children, saying GOD, *before whom my Fathers Abraham and Isaac did walk, the GOD which fed me all my Life long unto this Day, and the Angel (CHRIST, who is called the Angel, or Messenger of the Covenant, Mal. iii. 1.) which redeemed me from all Evil, bless the Lads ; and let my Name be named on them, and the Name of my Fathers Abraham and Isaac, (i. e. let them be reckoned into our Family, equally with the rest of my Sons) and let them grow into a Multitude, in the Midst of the Earth.*

It was not pleasing to *Joseph*, that his Father laid his right Hand, which carried with it the Preference and chief Regard, on the Head of *Ephraim* ; and supposing it to be
done

done through Mistake or Inadvertency, he held up his Father's Hand to remove it from Ephraim's to Manasseh's Head, saying withal, *Not so, my Father, for this is the First-born; therefore put thy right Hand upon his Head.* But his Father, not acted by human Judgment or Affection, but by divine Direction, refused, saying, *I know it, my Son, I know it. He also shall become a People, and he also shall be great; but truly his younger Brother shall be greater than he, and his Seed shall become a Multitude of Nations.* Then adding to his former Blessing, he said; *In thee shall Israel bless,* saying, *GOD make thee as Ephraim, and as Manasseh:* Thus still setting Ephraim before Manasseh.

Then finding himself grow weaker, he said to Joseph, *Behold, I die;* (using the present Time, to shew his

Death was near at hand) *but God shall be with you, and bring you again into the Land of your Fathers. Moreover, said he to Joseph, I have given thee one Portion above thy Brethren, which I took out of the Hand of the Amorite, with my Sword and with my Bow.*

Now, since *Jacob* was so peaceable a Man, never, that we read of, engaged in any martial Enterprize, it may be enquired how, and when he took this Portion of Land, which he here gave to *Joseph*, from the *Amorite* with his Sword and his Bow, or by Force of Arms. Some refer it to that Act of *Simeon* and *Levi* (*Jacob's* Sons) in destroying the Inhabitants of *Shechem*, Gen. xxxiv. And so the Annotators on that which (if I mistake not) is called the Bishops Bible, have it. But that cannot be; for first, *Jacob* disavowed that

that Act, and blamed them for it, both then and now, *Gen.* xlix. 5, 6, 7. Secondly, Those People of *Shechem* whom they slew, were not *Amorites*, but *Hivites*, descended from *Hivi*, the sixth Son of *Canaan*, *Gen.* x. 17. whereas the *Amorites* came from the fourth Son of *Canaan*, Verse 16. Others take these Words of *Jacob* in a prophetick Sense, foretelling what he, in his Posterity, should do; and through the Assurance of Faith looking upon it as done, undertook to dispose of a double Portion (the Appendant to the Birth-right to *Joseph*, on whom he had conferr'd the Birth-right) to be possessed by his Posterity.

Thus far the Discourse had passed in private between *Jacob* and his Son *Joseph* only; but now perceiving his End to come on apace, he called his Sons in general together, that
while

while he had Strength to deliver his Mind, he might take his Farewel of them; and not only distribute his Blessings amongst them, but foretel them also what should befall them and their Offspring, hereafter.

Gather yourselves together therefore, said he, *and hear ye Sons of Jacob, and hearken unto Israel your Father. And they being thereupon attentive,* he directed his Speech to them severally, beginning thus to the eldest.

REUBEN, *thou art my First-born, my Might, and the Beginning of my Strength, the Excellency of Dignity, and the Excellency of Power.* In which Words he set before him, both what he was, and what he should have been, by the Privileges and Prerogatives he should have enjoyed by his Birth-right, if he had not forfeited it and them. For being
his

his Father's First-born, he was the Effect or Product of his prime or chief Courage, and natural Strength in Procreation; and had he retained the Right of Primogeniture, he had excelled in Dignity, by Superiority over his Brethren; and in Power, from the double Portion of Inheritance annexed in Course to the Birth-right. But now, says he, *unstable as Water, thou shalt not excel*. Since thou didst not retain thy first Station, but like Water didst fall downwards, thou shalt not have the Privilege of Birth-right. And he adds the Reason, *Because thou wentest up to thy Father's Bed, Gen. xxv. 22. then defiledst thou it*. And, as if he would appeal to the rest of his Sons for the Justice of this Sentence, he adds, *He went up to my Couch*.

Having done with *Reuben*; *SIMEON* and *LEVI* came next. Of whom, rather

rather than *to whom*, he says, *Simeon* and *Levi* are Brethren. In a natural Sense so were the rest: Another Sense must therefore be sought. The Bishops Bible, by Way of Supplement, reads it, *Brethren in Evil*: And I think we need seek no further. The following Words confirm this Sense, viz. *Instruments of Cruelty were in their Habitations. O my Soul! come not thou into their Secret; unto their Assembly, mine Honour, be not thou united; for in their Anger they slew a Man* (which by *Synechdoche*, is put for all the Inhabitants of *Shechem*) *and in their Self-will they digged down a Wall* (destroying and spoiling the City) *Cursed be their Anger, for it was fierce; and their Wrath, for it was cruel.* Thus is their Offence set forth: Now follows their Doom. *I will divide them in Jacob, and scatter them in Hrael.* This Dividing may be applied.

plied to *Simeon*, whose Tribe had not a distinct Lot assigned them in *Canaan*, as the other Tribes had; but they were thrust within the Lot of *Judah*, Josh. xix. 1. until, in the Time of *Hezekiah* King of *Judah*, a Party of them smote the Remainder of *Amalek*, and seating themselves in their Possessions, 1 *Chron.* iv. 42. were thereby divided from the rest of their own Tribe. As for the Tribe of *Levi*, it was scattered through all the Tribes, having no peculiar Lot or Share of the Land, as the other Tribes had.

Hitherto smooth *Jacob*, the Cause so requiring, had been forced to speak roughly; but now that he comes to *JUDAH*, the good Man's Stile is altered; and *Judah's* Name signifying *Praise*, leads him to praise *Judah*. *Judah*, said he, *thou art he whom thy Brethren shall praise* (that

(that is, for thy Strength and Valour) *for thy Hand shall be in the Neck of thine Enemies* (that is, when thou hast put them to Flight, thou shalt pursue them, lay hold of them, and destroy them) *thy Father's Children shall bow down before thee.* Whereby, though the Birth-right was transferred from *Reuben* to *Joseph*, 1 Chron. v. 1. with Respect to the double Portion; yet that Part or Branch of the Prerogative of Primogeniture, which concerned *Authority* or Government over the rest, is plainly conferred on *Judah*; and so it is explained there, Verse 2. For *Judah* prevailed above his Brethren, *and of him came the CHIEF RULER*; though the Birth-right was *Joseph's*, viz. with Respect to the Inheritance.

So ravished was good *Jacob* in the Contemplation of *Judah's* Strength
and

and Glory, that it made him break forth rhetorically, and display himself in elegant Figures. *Judah*, said he, *is a Lion's Whelp. From the Prey, my Son, thou art gone up. He stooped down; he couched as a Lion; and as an old Lion: Who shall (dare to) rouse him up?* Then setting forth the *Duration* of his Government; *The Scepter*, said he, *shall not depart from Judah, nor a Law-giver from between his Feet, until SHILOH come; and unto HIM shall the Gathering of the People be.* And pursuing his Allegories to set forth the Prosperity and Plenty of *Judah's* Tribe, and the abundant Fruitfulness of his Soil, he added, *Binding his Fole unto the Vine, and his Asses Colt unto the choice Vine, he washed his Garments in Wine, and his Cloaths in the Blood of Grapes.* As if Wine should be as plentiful and common with him, as Water.

And

And again, *His Eyes shall be red with Wine; and his Teeth white with Milk.* As if he would raise an Emulation between the clustered Vineyard and fruitful Pastures in Judah's Inheritance.

From Judah, still keeping in Leah's Line, he passes Issachar, and takes ZEBULUN, whose Name signifying Dwelling, he only says of him, *Zebulun shall dwell at the Haven of the Sea, and he shall be for an Haven of Ships; and his Border shall be unto Zidon.* Where accordingly his Lot came forth, *Josh. xix. 11.*

Then coming to ISSACHAR, he says of him, *Issachar is a strong Ass, couching down between two Burdens; and he saw that Rest was good, and the Land that it was pleasant; and he bowed his Shoulder to bear, and*
became

became a Servant unto Tribute. Whereby he fore-shewed, that tho' *Issachar* should be great and strong in People; yet being naturally dull, and loving Ease, they would choose rather to suffer themselves to be imposed upon by others, so they might peaceably enjoy their fruitful and pleasant Soil, than by taking Arms to vindicate themselves, disturb their own Quiet.

Having gone through *Leah's* Offspring, he takes the Hand-maids Sons next; beginning with *DAN* of *Bilhah*, *Rachel's* Maid. *Dan* signifies *Judging*. And *Dan*, said he, shall judge his People, as one of the Tribes of Israel. This was fulfilled in *Sampson*; yet was no more than *Issachar* did by *Tola*, *Judg. x. 1.* But it is supposed, the Reason why this was said of *Dan*, was to shew that the Sons of the Hand-maids (of which,

which, *Dan* is the first named) tho' being born of Bond-women, and were in that Respect inferior to the rest of their Brethren, should notwithstanding obtain some Share in the Government. But he has this peculiar of *Dan*, that *Dan* shall be a Serpent by the Way, an Adder in the Path, that biteth the Horse's Heels, so that his Rider shall fall backwards. By which he seems to intimate, that the *Danites* should prevail more by Policy and Stratagem, than by open War and plain Force. Which *Sampson's* dealing with the *Philistines*, *Judg.* 14 and 15 Chapters, and the *Danites* taking *Laiish*, Chap. 18, confirms. But doubtless something more than ordinary impress good *Jacob's* Spirit at this Time, which made him now cry out, *I have waited for thy Salvation, O LORD.* Might he not have some Sense and Foresight of the Mischief the

the *Danites* afterwards brought upon themselves, when having rifled *Micah's* House, and robb'd him of his Gods, they fell into open Idolatry, *Judg. xviii.*

Of *GAD*, alluding also to his Name, he said, *A Troop shall overcome him; but he shall overcome at the last.* By which, he is thought to have referred to what was afterwards performed by *Jephthah*, of that Tribe, *Judg. xi.*

Of happy *ASHER* he said, *His Bread shall be fat, and he shall yield royal Dainties.* To much the same Purpose *Moses* afterwards said of him, *Let him dip his Foot in Oil,* (*Deut. xxxiii, 24.*) each referring to the exuberant Richness of his Soil.

NAPH-

NAPHTALI, said he, *is an Hind let loose ; he giveth goodly Words.* By an Hind let loose, some think is meant a ready Aptness to wage War, and Nimbleness to pursue Enemies. But since the Property of an Hind is not to pursue, but to fly ; it seems rather to imply a Promptitude and Dexterity in escaping Dangers : To which the other Part of the Sentence [*He giveth goodly Words*] agree well ; intimating that he will rather by Deprecation appease, than by Arms provoke an Adversary. And therein he seems most like his Father, who so appeased his angry Brother *Esau*, Gen. 32 and 33 Chapters.

He is now come to JOSEPH : Of whom, and to whom, he speaks as if he could hardly say enough, or high enough. *Joseph*, says he, *is a fruitful Bough, a fruitful Bough by a Well ; whose Branches run over the Wall.*

Wall. By which rhetorical Amplifications he sets forth the Strength of *Joseph's* Family, and the large Extent of his two-fold Tribe, *Ephraim* and *Manasseh*, the two Branches that run over the Wall; which, at the first Numbring of the Tribes, yielded of Men able to go forth to War, Threescore and Twelve-thousand, and Seven-hundred, *Numb. i.* And at the second Numbring, Four-score and Five-thousand and Two-hundred, *Numb. xxvi.* far exceeding any other Tribe.

Having set forth his future Greatness in his Posterity, he looked back, and remembered his past Troubles. *The Archers*, said he, *have sorely grieved him, and shot at him; and hated him.* Amongst these Archers, his Brethren may undoubtedly claim the first Place; for they are expressly said to have *hated him*, *Gen. xxxvii.*

4. and to have *encreased their Hatred to him*, Verse 5 and 8. to have *conspired his Death*, Verse 18. and afterwards to have *sold him*, Verse 28. Next to them, his *lewd Mistress*, and, by her Means, his *jealous Master* Potiphar, may be ranked amongst these Archers that sorely grieved him. *But his Bow*, said *Jacob*, (continuing the Metaphor) *abode in Strength, and the Arms of his Hands* (the Hands of his Arms, says another Translation; and why not *his Arms and Hands*?) *were made strong by the Hands* (speaking after the Manner of Men) *of the mighty God of Jacob: From thence is the Shepherd, the Stone of Israel*. So the last *English* Translation has it, making the *Shepherd* and *Stone* synonymous. The Bishops Bible reads it, of whom was the *Feeder* appointed by the *Stone of Israel*; taking the Stone to be CHRIST, and the *Shepherd*

herd or *Feeder*, appointed by HIM, to be *Joseph*. *Pagnine* turns it, *Pascens Lapidem*, feeding the Stone. But *Tremellius* and *Junius* make *Joseph* to be both the Shepherd and Stone, viz. of Refuge to *Israel*. There is an Ellipsis, or Defect in the Sentence; which Interpreters supply as they think best. However it be taken, undoubtedly *Jacob* had Regard, in the Passage, to *Joseph's* constant resisting the Assaults of his Mistress, and manfully bearing the Severity of his Master: So also to his taking Care of, and feeding both *Israel*, the *Egyptians*, and others, as a Shepherd provides for his Flock. To which Condition and Capacity he was advanced by the God, said *Jacob* to him, of thy Father, who shall help thee (to go through the good Work thou art engaged in) and by the ALMIGHTY, who shall bless thee with the Blessings of Heaven

above, Blessings of the Deep that lieth under, Blessings of the Breasts, and of the Womb. Terms comprehensive of all outward Blessings. Then adding, The Blessings of thy Father have prevailed above the Blessings of my Progenitors, unto the utmost Bound of the everlasting Hills; he heaps them all on Joseph, saying, They shall be on the Head of Joseph, and on the Crown of the Head of him that was separate from his Brethren; which Joseph was.

Having done with *Joseph*, there remained only BENJAMIN the younger, of whom he said, Benjamin shall raven as a Wolf: In the Morning he shall devour the Prey, and at Night he shall divide the Spoil. Whereby he briefly, but aptly set forth the fierce and cruel Nature of that Tribe, made good among other Instances, in that of the *Levite's Concubine*,

Concubine, whose Story is in *Judges*,
19, 20, 21, Chapters.

When *Jacob* had thus spoken to his Sons, and blessed them every one, not according to his own natural Affection or Inclination, but according to the divine Direction given him, he put them again in mind of his Death, saying, *I am to be gathered unto my People*; and then he gave them this Charge, *Bury me with my Fathers, in the Cave that is in the Field of Ephron the Hittite*. Which, that they might not mistake, he further describes thus, *In the Cave that is in the Field of Machpelah, which is before Mamre in the Land of Canaan; which Abraham bought with the Field, of Ephron the Hittite, for a Possession of a Burying-place*. And to engage them the more to do it, he tells them, *There Abraham and Sarah his Wife were*
F 3 *buried;*

buried; there Isaac and Rebekah his Wife were buried: And there, added he, I buried Leah. Of which two Women, Rebekah and Leah, no Mention was before, with Respect to either Death or Burial. And to assure them of their Right to that Burying-place, he tells them further, The Purchase of the Field, and of the Cave that is therein, was from (not Ephron only, but) the Children of Heth.

Now when *Jacob* had made an End of commanding his Sons about his Burial, he gathered up his Feet into the Bed (a Posture denoting Ease, and quiet Rest) and yielding up the Ghost, was gathered unto his People.

But pious *Joseph* could not part with so good a Father, without giving the utmost Demonstrations of
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filial Affection and Duty ; wherefore falling upon his Father's Face, he *wept upon him, and kissed him* : And having thereby given some Vent unto his Passion, he commanded his Servants the Physicians to *Em-balm him* ; which accordingly they did.

This being the first Mention we have in Story, of embalming the Dead, may well countenance a Supposition, that the *Israelites* here learning it of the *Egyptians*, and practising it afterwards on great and solemn Occasions, amongst themselves, as in 2 *Chron.* xvi. 14. and *John* xix. 40. it might from them come into Use among *Christians*.

After the set Time for solemn Mourning was over (which it seems, for Persons embalmed, was forty Days ; but the *Egyptians*, to shew their
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their Respect to *Joseph*, mourned for him seventy Days :) *Joseph* entreated some of *Pharaoh's* Courtiers, (for Mourners might not come into the King's Presence) to acquaint him that his Father, just before his Death, had made him swear, that he would bury him in the Grave that he had digged for himself, in the Land of *Canaan*; and therefore to beg Leave of *Pharaoh*, for him to go and bury his Father, under Promise to come again. *Pharaoh* forthwith granted his Request; bidding him, by the Messengers, *Go up, and bury his Father according as he had made him swear.*

Leave thus obtained, *Joseph* set forward to his Father's Burial, and with him went up, to honour *Joseph*, and grace the Funeral, the chief Servants of *Pharaoh*, the Elders of his House, and all the Elders of the

the Land of *Egypt*; and all the House of *Joseph*, and his Brethren, and his Father's Family: Only their little ones, their Flocks, and their Herds, they left in the Land of *Goshen*; and there went up with him both Chariots and Horsemen in a very great Company.

Being come to a Place called the Treshing-floor of *Atad*, they there made a Stand, and *Joseph* made a solemn Mourning for his Father seven Days together. And they mourned there with so great and very sore Lamentation, that the *Canaanites* who inhabited the Land, observing it, said, *This is a grievous Mourning to the Egyptians*: From whence the Name of that Place was called *Abel-mizraim*; that is, the Mourning of the *Egyptians*.

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This solemn Mourning ended, they went on; and being come to the Field of *Machpelah*, which *Abraham* had bought for a Possession of a Burying-place, of *Ephron* the *Hittite*, before *Mamre*, they buried *Jacob* in the Cave there. And having performed their Father's Command, they all returned into *Egypt*.

C H A P. VIII.

Containing a Relation of the courteous Behaviour of Joseph towards his Brethren, after the Decease of their Father ; with an Account of his own Death and Burial.

WHILE *Jacob* lived, *Joseph's* Brethren thought themselves safe, having him their Advocate ; but now that their Father was gone, their Guilt renewed their Fear. And as they knew they had given *Joseph* Cause enough ; so, judging of him by themselves, they concluded he would certainly now requite them all the Evil they had done unto

unto him. Wherefore, to deprecate their Offence, and procure Favour, they consulted together, and having framed a Message in their Father's Name, whose Memory they well knew, *Joseph* did most affectionately reverence, they sent a Messenger with it to him, in these Words.

Thy Father did command, before he died, saying, So shall ye say unto Joseph; Forgive, I pray thee now, the Trespasses of thy Brethren, and their Sin; for they did Evil unto thee. And having thus smoothed their Way, they add their own Petition thus; And now, we pray thee, forgive the Trespass of the Servants of the GOD of thy Father. Wherein, with great Art, they made Use of the most moving Arguments, the supposed Request of his dying Father, that he would forgive them,
not

not only as they were his Brethren, his Flesh and his Blood; but such also as profess to worship the same God, that both he and his Father worshipped.

Joseph could not forbear to weep when this Message was delivered to him; partly perhaps from the renewed Remembrance of the Thing, and more for the ill Opinion and Diffidence his Brethren had of him. But when they, having by this softening Message prepared him, came themselves, and falling down before his Face, said, *Behold, we are thy Servants: He bid them not fear. For, said he, am I in the Place of God (to whom Vengeance belongs) that I should avenge myself? As for you, added he, I know ye thought Evil against me; but GOD meant it unto Good, that I might be an Instru-*

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ment,

ment, under him, to save much People alive, and you especially, as it now appears. Then comforting them, and speaking kindly to them, he said, Now therefore, fear ye not any Hurt from me: For, I will be so far from revenging myself upon you, that I will nourish both you and your little ones.

Broughton sets Jacob's Death in the six and Fiftieth Year of Joseph's Life; who living four and Fifty Years after, saw both his Great Grand Children by his Son Manasseh, and the Children of Ephraim to the third Generation; for Ephraim, according to Jacob's Prophecy, Gen. xlviii. 19. increased faster than Manasseh.

But when Joseph found his Death drew near, he called his Brethren,
(by

(by which I do not understand the other eleven Sons of *Jacob*, who, except *Benjamin*, being all older than himself, might probably be all, or most of them dead ; but) the Heads of their Families, and his own Sons: (For, in Scripture Dialect, all near Kinsmen go under the general Appellation of Brethren, as *Abraham* called *Lot*, Gen. xiii. 8. See also Chap. xxiv. 27.) And he said unto them, *I die* (or my Death is at hand) *and God will surely visit you, and bring you out of this Land, unto the Land which he swore* (that is, gave and confirmed by Oath) *unto Abraham, to Isaac, and to Jacob.* And *Joseph* took an Oath of the Children of *Israel*, that when God should visit them, as he certainly would, and should bring them out of that Land, *they should carry up his Bones from thence with them.*

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Then being an Hundred and ten Years old, he died ; and being embalmed, was put in a Coffin in *Egypt*.



S. I. N. F.

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